



Pearls of Wisdom from Imaam Muqbil رَحِمَهُ اللهُ

(Part 1)

Source: ***Nubdhah Mukhtasarah min Nasaa'ih Waalidee al-'Allaamah Muqbil bin Haadee al-Waadi'ee*** authored by Umm 'Abdillaah bint Shaykh Muqbil bin Haadee al-Waadi'ee.

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Imaam Muqbil on free mixing between men and women

He faced a nation of ignorant folk and people of desires whilst being alone and by himself. He would enjoin the good upon them and forbid them from the evil. In the beginning of his call, he would go out to them and scream in his loudest voice, “*Free mixing between men and women is evil.*”

Imaam Muqbil on servicing Islaam

From the statements of our Father and Shaykh, “*Do you desire to present something for the betterment of Islaam and no one speaks ill of you? You desire to present something for the betterment of Islaam and you find them rubbing your side saying, ‘Hasn’t Allaah already made many men like you?’*”

Imaam Muqbil on the love of knowledge and the scholars

He had an immense and expansive love for the scholars and beneficial knowledge that flowed through his flesh, blood, and nerves since his childhood. He, himself, has informed us of that. One day during a lesson that he was conducting, he expressed his love for knowledge on a Monday the last day of the month of *Safar* in the year 1420H, “*What is better than knowledge? It is better than gold and money. It is better than beautiful, gorgeous women. It is better than royalty.*” And he would say, “*In shaa Allaah, we will seek knowledge until we die.*”

Imaam Muqbil's Great Concern for the 'Aqeedah

He was upon what our *Salaf as-Saalih* were upon from amongst the companions, the *Taabi'een*, the *Taabi'u Taabi'een*, and those that came after them who followed them in righteousness regarding belief in Allaah, His Names and Attributes, believing in them just as they have come without resembling Allaah to the creation (*Tamtheel* or *Tashbeeh*), asking how the nature of His Names and Attributes are (*Takyeef*), or negation of His Names and Attributes (*Ta'teel*). He was also upon what the *Salaf as-Saalih* were upon concerning belief in the unseen matters, the *Qadar* (Divine Decree), its good and bad, and other than that. He even authored books of '*Aqeedah*' such as the book '*al-Jaami' as-Sabeeh feel Qadar*' (The Authentic Collection Concerning the Divine Decree), '*Ash-Shafaa'ah*' (The Intercession), '*As-Sabeeh al-Musnad min Dalaa'ilin Nabuwwah*' (The Authentic *Musnad* regarding the Signs of Prophecy), '*Irshaad Dhamil Fitan li Ib'aad Ghulaatir Rawaa'fid min Yaman*' (Guidance for the Clever and Bright in Distancing Oneself from the Extreme *Raafidah* of Yemen), and '*Riyyaadul Jennah fir Radd 'alaa A'daa'is Sunnah*' (Gardens of Paradise as a Refutation Against the Enemies of the Sunnah). He also taught at this very center '*al-Jaami' as-Sabeeh feel Qadar*' (The Authentic Collection Concerning the Divine Decree), '*Ash-Shafaa'ah*' (The Intercession), and '*As-Sabeeh al-Musnad min Dalaa'ilin Nabuwwah*' (The Authentic *Musnad* regarding the Signs of Prophecy) and all praise belongs to Allaah.

He encouraged me to place strong importance on studying books of the '*Aqeedah*' such as '*Aqeedatus Salaf*' of Saaboonnee, '*al-Aqeedatul Waasitiyyah*' of Ibn Taymiyyah, '*as-Sunnah*' of 'Abdullaah bin Ahmad, of Ibn Abee 'Aasim, of Muhammad bin Nasar al-Marwazee, and the likes. He, (رَحِمَهُ اللهُ) conducted lessons on the book '*at-Tawheed*' of Ibn Khuzaimah and '*as-Sunnah*' of 'Abdullaah bin Ahmad.

Due to the strength of his '*Aqeedah*', the enemies of Allaah and the *Da'wah as-Salafiyyah* would fight him and he would refute their falsehood and suppress them, hindering them with proofs from the book of Allaah the *Sunnah* of His Messenger, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Because of this, they would lose their bravery and become cowardly and forsaken. Some of them are renowned for that.

So when evidence was requested of some of them concerning an issue, he (i.e. Imaam Muqbil) would respond, "*I swear by Allaah, Ahlus Sunnah does not weaken and debilitate anyone except by the proofs. As for them, they are upon the religion of their fathers and grandfathers, blindly following them. They have been left to confusion and are forsaken. This is the state of one who embraces blind following.*"



Imaam Muqbil's Concern for strongly adhering to the *Sunnah*

From his statements, *"We will never abandon the Sunnah of the Messenger of Allaah, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) even if we are bitten fiercely and ferociously by teeth."*

Imaam Muqbil on not opposing the Da'wah by having Disdain for it

It was difficult upon him and it ailed him when the *Da'wah* was opposed out of disdain, and he would warn from that saying, *"It is obligatory that we fear Allaah regarding the Da'wah and that we do not oppose it having disdain for it."*

Imaam Muqbil's Joy and Glee for Ahlus Sunnah Spreading the Truth in Our Time and the People's Acceptance of the Truth

He was joyful at many of the people in our time accepting the truth and Ahlus Sunnah upholding and carrying out what is obligatory upon them and he would say, *"Ahlus Sunnah, and all praise belongs to Allaah, has closed the gap and the enemies of Islaam are intimidated by them. America is prepared to assist the Soofee, the Shee'ee, and the disbeliever, but as for Ahlus Sunnah, no."*

Imaam Muqbil's Stance in Being upon the Understanding of the *Salaf as-Saalih*

He would say, *"We worship Allaah upon the understanding of the Salaf as-Saalih that is in accordance with the proofs, and we say, 'They have preceded us in every good.' They have been praised in the likes of His statement, The Exalted,*

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

*"And the foremost to embrace Islaam of the **Muhaajiroon** and the **Ansaar** and those that followed them exactly in faith."*

[Soorah Tawbah (9): 100]



And the statement of the Prophet, (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) “The best of you are my generation, then those that came after them, then those that came after them.” (End of quote)

Imaam Muqbil on Abstaining from that which does not benefit in this Life

He was a *Zaahid* (ascetic) concerning the life of this world and its wretched vanities that will inevitably perish. He did not care whether it came his way or departed. He lived in a humble home that was partially constructed of clay. Some of the righteous folk requested to knock his home down and rebuild a more splendid dwelling but he refused.

Truly, he was upon a remarkable *Zuhd* (asceticism) and he was not known to bend. Due to this, he would warn from the life of this world and from his statements, “*The life of this world delays a person hindering him. It may even cause him to forget, toying with him, so that he gives it precedence over the hereafter. It blinds and causes one to become deaf.*”

Imaam Muqbil on Humbleness and Humility

He did not puff himself up over anyone, nor was he neither conceited and dazzled by himself, nor was he haughty and arrogant, and anyone who interacted with him knows this of him. He would say, “*I have fallen short.*” And he would say, “*I am not pleased with myself.*”

Imaam Muqbil’s View of the *Da’wah* Spreading in Yemen

He would say concerning the *Da’wah* when it had become prevalent and spread, “*This is something that Allaah has willed. It is not due to our strength, nor due to our eloquent speech, nor due to our abundance of knowledge, nor due to our abundance of wealth.*”

Imaam Muqbil’s View of His Students

He stated more than once to his students, “*I now consider you to be amongst my colleagues.*”

Imaam Muqbil on Arrogance and Haughtiness

He would say, “*Arrogance is of the greatest deterrents from good and excellence. He, The Exalted, has stated,*



سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

“I shall turn away from My *Aayaat* those who behave arrogantly on the earth without due right.”

[Soorah A'raaf (7): 146]

The arrogant and haughty person is hated amongst the people even if he were to give them baskets of gold.”

Imaam Muqbil's Dislike of Fame

The people traveling and flocking to this blessed center indicates the fame of this *Da'wah* and its level being raised, and all praise belongs to Allaah. All of this was in spite of the fact that our Father and Shaykh did not love fame. Due to this he would say, “*I have been tested with fame.*”

An Example of Imaam Muqbil's Humbleness

He would say, “*We are ignorant of some things and knowledgeable of others. We are correct sometimes and we err at other times.*”

Imaam Muqbil on not being Affected by the Those who Rebuke You

It was said to him one day whilst I was listening, “Some of the people speak ill of you.” So he said, “*It does not harm me. My sins are more (of a burden).*” He stated this while there was a smile upon his face.

Imaam Muqbil on the Effects of Sins

Once, his left hand began to shake, so he said to me, “*This is due to my sins,*” and he recited His statement, The Exalted:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.”

[Soorah Shooraa (42): 30]



Imaam Muqbil on Fearing Hypocrisy

He would say, *“Whoever does not fear hypocrisy for himself is deluded and blind.”*

Imaam Muqbil on the Principle: We Cooperate in That Which We Agree Upon and We Excuse Each Other in That Which We Disagree Upon

He would say about the principle “We cooperate in that which we agree upon and we excuse each other in that which we disagree upon.” *“In it is a denial of the proofs concerning enjoining the good and forbidding the evil, and the one who says it is a Munaafiq (hypocrite) that has fallen into the hypocrisy of action.”*

Imaam Muqbil on Tawakkul

He possessed strong reliance (upon Allaah). Due to this he would return matters to Allaah and say, *“Ease occurs by the Hand of Allaah.”* If he spent of his wealth, you would find him saying, *“Allaah will compensate me.”*

An Example of Imaam Muqbil’s Kindness and Generosity

It was said to him once whilst I was listening, “It is said that you possess a large sum of money.” So he said, *“If I do possess that then I have dispersed it like this,”* and he pointed to his right, left, front, and rear. He would give precedence to the students of knowledge, specifically the advanced students, since they were more deserving than others in his view.

An Example of Imaam Muqbil’s Maturity

How many issues was he asked about and he said about them, *“Allaah knows best.”*? How many people was he asked about and he would say, *“I am unable to make a statement about him,”* so he would remain silent about him for years until his state became clear. So is there any ill speech about him (i.e. Imaam Muqbil) after this?

Imaam Muqbil on Having Severe Hatred for Hizbiyyah, Innovations, and Its People

He severely hated *Hizbiyyah*, innovations, and its people for the sake of Allaah, The Mighty, The Majestic. We deem him to have great stature, but Allaah is His Reckoner. He would explain the reality of the *Hizbee*, saying, “*The Hizbee is one who calls to his ideology. Even if he calls to the Book and the Sunnah, he is only concealing (his ideology). Hizbiyyah does not have a peak. It is only an ideology.*”

Imaam Muqbil on Having Severe Hatred for Safety and Security Being Vanquished and Frightening the Muslims

He had hatred for safety and security being vanquished, the effects of disturbances, and frightening the Muslims. During one of his delightful and interesting lessons that he conducted, we came across the *Hadeeth* of Ibn ‘Umar that is agreed upon (by *Bukhaaree* and *Muslim*):

“I have been ordered to fight the people until they testify that none has the right to be worshipped in truth except Allaah and Muhammad is the Messenger of Allaah, to establish the prayer, and pay the Zakaat. If they do that then their blood and wealth is safe from me except for the rights of Islaam and their reckoning will be with Allaah.”

He extracted from this and said, “*Within this Hadeeth is a refutation of some modern day groups. From them is Jamaa’ah at-Takfeer who deem the blood of the Muslims to be Halaal, from them is Jamaa’ah al-Jibaad who deem the blood of the Muslims to be Halaal, who consider the ruler to be a disbeliever and the general populous to be Muslims, so the infrastructure of the state should be run by the heedless Muslim, and from them are the revolutionaries who teach the people revolution and overthrowing the government.*

And in the Saheehayn (i.e. Bukhaaree and Muslim) from the Hadeeth of ‘Abdullaah bin Mas’ood, may Allaah be pleased with him, that the Prophet, (ﷺ) said, ‘Allaah has not permitted the blood of the Muslim except in three (cases), the fornicator that was previously married, a life for a life, and the person who abandons the religion separating from the Jamaa’ah.’ After this Hadeeth, Muslim conveys a Hadeeth on ‘Aa’ishah since he relayed its chain of transmission to ‘Aa’ishah and then stated a similar narration.” (End of quote)

An Example of Imaam Muqbil’s Mercy and Compassion for His Students

He said to his students, “*Oh my children, I swear by Allaah if knowledge could be poured into a glass, I would pour it for you, but it is not obtained except by hard work, exhaustion, and scraping of the knees. And Yahyaa bin Abee Katheer said to his son ‘Abdullaah, ‘Knowledge is not obtained by relaxation of the body.’ Related by Muslim in his Saheeh in the Book of Prayer.”*

Imaam Muqbil Had Great Concern for the Non-‘Arab Brothers

He would have great concern for the non-‘Arab brothers, specifically. Sometimes, he would teach them some Arabic words saying, *“Sitting with them will not harm you i.e. teaching them.”*

Imaam Muqbil on Family Life

He would teach us to make our intentions, in eating and drinking, increasing in *Taqwaa* so that we could obtain reward from Allaah, and he would say, *“Do not busy and exert yourselves preparing the food. We will eat whatever is easy for you to prepare.”*

Imaam Muqbil Desired the Best for His Children

He would say to me, *“I hope that you will become a Faqeehab (i.e. a learned scholar).”*

Imaam Muqbil Advised with Placing Importance upon the ‘Aqeedah

He advised placing great importance upon the ‘Aqeedah, and he would say, *“Placing importance upon the ‘Aqeedah is very crucial. The Muslim without his ‘Aqeedah is not able to stand firm in front of his enemies nor is he able to conduct himself in an Islamic manner. Due to this, our Prophet, Muhammad, (ﷺ) began with the ‘Aqeedah and his entire life was geared towards calling to the ‘Aqeedah, related religious verdicts, and actions.”*

Imaam Muqbil Stressed Calling to Tawheed

Imaam Muqbil stressed calling to *Tawheed*, and he would say, *“Since once they have loved, learned, and understood Tawheed they will not submit to other than it. So once they have freed themselves from Shirk it will be easier for them and they will be more eager to free themselves of other matters.”*

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